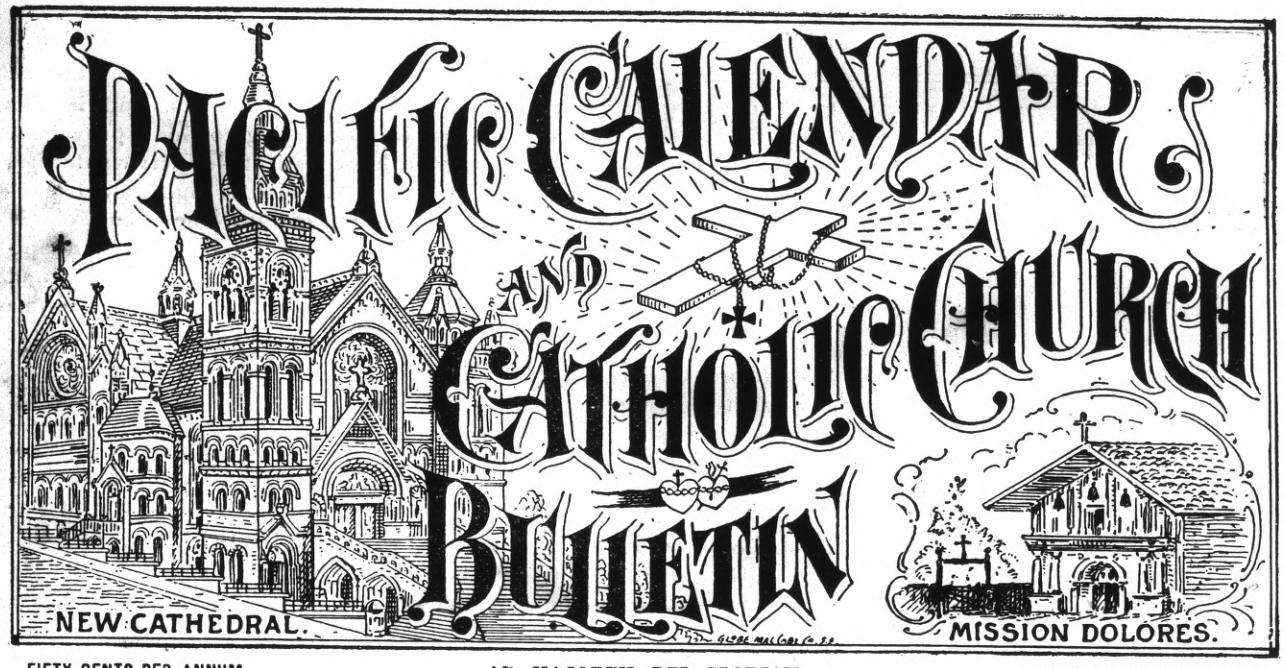

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LEO XIII. FOR UNITY.

Summary of His Holiness' Encyclical on the Reunion of All the Churches.

AN IMPORTANT PAPAL DOCUMENT.

By the will of Its Founder Christ's Church Must be One. Peter the Center of Authority.—Primacy of the Pontiff a Venerable and Constant Belief of All Ages.

BALTIMORE, June 29.—Cardinal Gibbons gave to the press this evening a copy of the summary of Pope Leo's encyclical letter on the reunion of all the Christian churches. His Eminence received the advance sheets of this document on Saturday and personally directed its translation. The letter, at the Pope's request, will receive publicity throughout Europe and America to-morrow morning. The letter is addressed to all bishops in communion with the Holy See The abstract follows:

"The Holy Father, intent upon the work of bringing all to the one fold of Christ, considers that it would conduce to that end were he to set before the peoples of the Christian world the ideal and exemplar of the Church as divinely constituted, to which Church all are bound by God's command to belong.

"In accordance with His usual providence, God makes use of human instruments to effect the sanctification and salvation of men. To this end not only did He take upon Himself human nature, but in order to perpetuate His mission the Son of God chose apostles and disciples whom He had trained that they might faithfully hand down His teachings to those who desired the blessings He had purchased for mankind by His death. In commanding the Apostles and their successors to the end of time to teach and rule the nations He ordered the nations to accept and obey their authority.

IS A VISIBLE BODY.

"In Scripture the Church is called a body and the body of Christ. It is visible as being a living and organized society, and is animated by the invisible principle of supernatural life. Those who therefore either deny that Christ's Church is a visible body or refuse to allow that it is the perennial communication of the gifts of the Divine Grace are equally 'in a grevious and prenicious error.' The 'connection and union of both elements is as absolutely necessary to the true Church as the intimate union of the soul and body is to human nature,' and as this is the essential constitution of the Church, according to God's will, who also determined that it was to last to the end of time, this it must possess at the present day.

"It is obviously of the first importance to determine what Christ wished His Church to be and what, in fact, He made it. According to this criterion it is the unity of the Christian Church which must necessarily be considered, for it is certain that 'He who founded it wished it to be one.' The mission of Christ was to save 'not some nations or peoples only, but the whole human race, without distinction of time or place.' Hence, the mission of His Church was to hand down through every age the blessing of this salvation. By the will of its founder it is necessary that this church should be one in all lands and at all times. A church which should embrace all men everywhere and at all times was clearly foretold by the Prophet Isaias and was typified as our Lord's mystical body—a body united to Himself as head; a mystical body, the members of which, if separated one from the other, 'cannot be united with one and the same head.' And so another head like to Christ, that is, another Christ must be invented if, besides the one Church, which is His body, men wish to set up another.

MUST BE UNITED.

"Furthermore, 'He who made this one Church also gave it unity, that is, He made it such that all who are

to belong to it must be united by the closest bonds, so as to form one society, one kingdom, one body.' And He willed that this unity among His followers should be so perfect 'that it might in some measure shadow forth the union between Himself and His father.' As a necessary consequence, in His divine wisdom He ordained in His Church unity of faith, a virtue which is the first of those bonds which unite man to God and whence we receive the name of the faithful. Tne nature of this unity of faith must and can be ascertained from the commands and teachings of Christ Himself. The mere possession of the Scriptures is not sufficient to insure unity of belief. 'Not merely because of the nature of the doctrine itself and the mysteries it involves, but also because of the divergent tendencies of the human mind and the disturbing element of conflicting passions.' It was necessary 'that there should be another principle' to insure union of minds in the Christian Church, and it is consequently proper to inquire which of the many means by which Christ, our Lord, could have secured this unity He in fact adopted.

"It is the duty of all followers of Christ not merely to accept His doctrine generally, but to assent with their entire mind to and every point of it, since it is unlawful to withhold faith from God even in regard to one single point. Christ endowed His Apostles with authority like to His own, and promised that the Spirit of Truth should direct them and remain with them forever, and because of this commission it is no more allowable to repudiate one iota of the Apostles' teaching than to repudiate any point of the doctrine of Christ Himself. This apostolic mission was intended for the salvation of the whole human race, and consequently must last to the end of time. The magisterium instituted by Christ in His Church was by God's will perpetuated in the successors appointed by the Apostles, and in like manner the duty of accepting and professing all that is thus taught is also 'perpetual and immutable.' There is nothing which the Church founded on these principles has been more careful to guard than the integrity of the faith. The fathers of the Church are unanimous in considering as outside the Catholic communion any one who in the least degree deviates from even one point of the doctrine proposed by the authoritative magisterium of the Church.

A LASTING MAGISTERIUM

"Wherefore Christ instituted in the Church a living authoritative and lasting magisterium. He willed and commended under the gravest penalties that its teachings should be received as if they were His own. As often, therefore, as it is declared on the authority of this teaching that this or that is contained in the deposit of devine revelation it must be believed by every one as true. The very nature of divine faith makes it impossible that we can reject even one point of direct teaching, as this is practically rejecting the authority of God Himself. Christ commanded 'all men present and future to follow Him as their leader and Saviour,' and thus not merely as individuals, but as forming a society organized and united in mind.

"He established in the Church all those principles which necessarily tend to make organized human societies, and through which they attain the perfection to each. That is, in the Church founded by Christ 'all who wished to be the sons of God by adoption might attain to the perfection demanded by their high calling and might obtain salvation.' The Church is man's guide to whatever pertains to heaven. This is the office oppointed to it by God: that it may watch over, and may order all that concerns religion and may, without let or hindrance, exercise, according to its judgement, its charge over Christianity. 'Wherefore they who pretend that the Church has any wish to interfere in civil matters or to infringe upon the rights of the State, either know it not or wickedly calumniate it.'

"Besides being the guardian of the faith, the Church must afford the means of obtaining the salvation purchased by Christ. The dispensation of the divine mysteries was not granted by God indiscriminately to all Christians, but to the Apostles and their successors, and in this way according to God's providence a duly constituted society was formed out of the divided multitudes of peoples, one in faith, one in end, one in the participation of the means adopted to the attainment of the end, and one as subject to one and the same authority. As 'no true and perfect human society can be conceived which is not governed by some supreme authority,' so Christ of necessity gave to His Church a supreme authority to which all Christians must be obedient. For the preservation of unity there must be unity of government, jure divino, and men may be placed outside the one fold by schism as well as by heresy.

NATURE OF THE SUPREME AUTHORITY

"The nature of this supreme authority can be ascertained from the positive and evident will of Christ on the matter. As He willed that His kingdom should be visable, Christ was obliged to designate a vicegerent on earth in the person of St. Peter. He also determined that the authority given to Him for the salvation of mankind in perpetuity should be inherited by St. Peter's successors. It cannot be doubted from the words of Holy Writ that the Church by the will of God rests on St. Peter as a building on its foundation. St. Peter could not fulfill this duty 'without the power of commanding, forbidding, judging, which is properly called jurisdiction.' It is by the power of jurisdiction that nations and commonwealths are held together. A primacy of honor and the shadowy right of giving advice and admonition, which is called direction, could never give unity or strength to any society of men. The metaphorical expressions of the keys of 'binding and loosing' indiciate the 'power of making laws, of judging and punishing.' a power which onr Lord declares to be of such amplitude and force 'that God would ratify whatever is decreed by it.' Thus the power of St. Peter is supreme and absolutely independent, so that having no other power upon earth as its superior, it embraces the whole Church and all things committed to the Church.

"As the governing authority belongs to the constitution and form-

ation of the Church as the very principle of unity and stability, it was clearly intended to pass to St. Peter's successors from one to another. Consequently the Pontiffs who succeeded him in the Roman episcopate receive the supreme power in the Church jure divino, and this is declared fully by general counsels and is acknowledged by the consent of antiquity. But though the authority of St. Peter and his successors is plenary and supreme, it is not to be regarded as the only authority. The bishops, who are the successors of the Apostles, 'inherit their ordinary power,' and 'the episcopal order necessarily belongs to the essential constitution of the Church.' They are consequently not to be regarded as mere vicars of the Roman Pontiffs, since 'they exercise a power which is really their own, and are most truly called the ordinary pastors of the people over whom they rule.' For the preservation of unity in the Christian Church it is above all things necessary that there should be union between the Roman Pontiff, the one successor of St. Peter, and the bishops, the many successors of the apostolic college. It is necessary to bear in mind that no prerogative was conferred on the Apostles in which St. Peter did not participate, but that many were bestowed on St. Peter apart from the Apostles. 'He alone was designated by Christ as the foundation of His Church. To him He gave the power of forgiving and retaining, and to him alone was given the authority to feed.' From this it follows 'that bishops are deprived of the right and power of ruling if they deliberately secede from Peter and his successors, because by this secession they are separated from the foundation on which the whole edifice rests.'

THE CENTER OF UNITY

"As the divine Founder of the Church decreed that His Church should be one in faith, in government and communion, so He chose Peter and his successors as the principal, and, as it were, the center of this unity, The episcopal order is rightly judged to be in communion with Peter as Christ commanded, if it is subject to and obeys Peter, otherwise it necessarily becomes a lawless and disorderly crowd. For the due perservation of unity of the faith it is not sufficient 'that the head would have been charged merely with the office of superintendent, or should have been invested solely with the power of direction, but it is absolutely necessary that he should have received real and sovereign authority which the whole community is bound to obey.' It is opposed to the truth, and it is evident contradiction with the divine constitution of the Church to hold that while each Bishop is individually bound to the authority of the Roman Pontiffs, the Bishops, taken collectively are not so bound. For it is the nature and essence of a foundation to support the unity of the whole edifice, and to give stability to it, rather than that of each component part.

"It was through the strength and solidity of the foundation that Christ promised that the gates of hell should not prevail against His Church—a promise to be understood of the Church as a whole and not of a portion of it. Moreover, he who is set over the flock must have authority not only over the sheep dispersed throughout the Church, but also when they are assembled together. Do all the sheep gathered together rule and guide the shepard? Do the successors of the Apostles assembled together constitute the foundation on which the successor of St. Peter rests in order to derive therefrom strength and stability?

"The Popes have ever unquestionably exercised the office of ratifying or rejecting the decrees of councils. Leo the Great rescinded the acts of the Conciliabulum of Ephesus. Damascus rejected those of Rimini, and Adrain I, those of Constantinople. The twenty-eighth canon of the Council of Chalcedon, by the very fact that it lacks the assent and approval of the Apostolic See, is admitted by all to be worthless.

"Holy Writ attests that the keys of the kingdom of heaven were given to Peter alone, and that the promise of binding and loosing was granted to the Apostles and to Peter, but there is nothing to show that the Apostles received supreme power without Peter or against Peter. Such power they certainly did not receive from Jesus Christ. Wherefore, in the decree of the Vatican Council as to the nature and authority of the primacy of the Roman Pontiff no newly conceived opinion is set forth, but the venerable and constant belief of all ages."

No Politics There.

As a contrast to the narrow conduct of the Watertown (N. Y.) Presbyterians, who lately asked the resignation of Rev. Mr. Cleveland, the President's brother, because they differed from him in politics, Mr. James R. Randall, in the *Catholic Columbian*, relates the following: "In one of the Catholic Southern parishes, where the Confederate cause has fervent sway memorially, the priest had been a New Hampshire Union soldier, and, in national matters, a Republican. But the people of the parish, some of whom were rebel veterans, more or less legless or armless, did not care a rap for their dear priest's political or martial antecedents, and I doubt if ever any pastor was more generally beloved. When to assume a voluntary task of heroic charity, he agreed to leave them, the lamentation was universal, and only mitigated by the thought that he was not to go far away, and that he might eventually return to them."

The Secrecy of the Confessional Upheld in Canada.

Our readers are acquainted with the case of Father Gill, of Granby, Canada, who was arrested and placed under bond for refusing to answer certain questions in court, claiming that his knowledge of the facts was imparted under the seal of the confessional. We are glad to be able to announce that the Superior Court at Montreal, to which the case had been appealed, has decided that communications made in the confessional are "privileged communications" under the law.

Messrs. Thomas McCurdy and Harry Stark and Miss M. Ruddick are authorized to solicit advertisements and subscriptions for this paper.

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FEAST OF SAINT IGNATIUS.

Archbishop Riordan Will Officiate at the Pontifical High Mass and Very Rev. J. J. Prendergast, V. G., Will Preach.

The feast of St. Ignatius will be celebrated in the church on Van Ness avenue and Hayes street on Sunday, August 2nd. Wednesday evening, the 29th inst., a novena preparatory to the feast was commenced at half-past seven o'clock. The service included the recital of the rosary, followed by a short sermon. The services terminated with the Benediction of the Blessed Sacrament.

The celebration of the feast on the following Sunday will be with the usual solemnity. At half-past ten in the morning a solemn pontifical high mass will be celebrated, at which Archbishop Riordan will officiate. The panegyric will be preached by the Very Rev. J. J. Prendergast, V. G.

A new mass will be sung at the morning service. The choir has been rehearsing for several weeks. The church will be elaborately decorated by the ladies of the sodality.

The Cause of Sorrow.

The increase in drink expenditure for the United Kingdom last year was double the annual income of all the missionary societies in the nation. Dr. Dawson Burns gives the figures of increase at £3,676,984, the total expenditure being £142,-414, 812. No wonder the constant cry of the poor is being heard.

THE A.P.A.'S.

When death spread his dark wings over our city last week the white-faced Sisters were seen moving through the gloom. Where were the A. P. A.'s? Many of them were arrested rifling the dead.—Western Watchman (St. Louis).

Grove Johnson was the only member from California who had the moral courage to vote against the A. P. A. scheme to rob the orphans of the District of Columbia. Mr. Maguire spoke in favor of the charities but did not vote. Loud, Barham, Hilborn and Bowers voted against the charities. McLachlan remained silent when his name was called.

It is not long since guns were discharged from a window in this town (Toronto) at the successful candidates in an election. One man was killed; and from the very window whence he received his death the very flag which sheilded his murderer (not only in the commission of his crime but from its consequences) was displayed again on the occasion of the next public ceremony. Of all the colors in the rainbow there is but one which could be so employed. I need not say that the flag was *orange*.—Dickens' "American Notes" (written in 1842.)

The Catholics need no defense against the assaults of the A. P. A., and in organizing to repel these attacks they are lending dignity to their assailants and encouraging the continuence of an annoyance that would soon die out if unrecognized. The A. P. A. was organized for political purposes. It has no other aim, no other reason for existence. That it may not appear entirely purposeless, it assumes to champion the public schools. The schools do not require its support, and if the association is not encouraged by active opposition it will speedly find its way to that bourne, which for this occasion may be denominated the dump. —Toledo Courier.

The way to fight the A. P. A. is to ignore it.—Buffalo Times.

What! Ignore the robber who is trying to break into your house? Ignore the proscriptive scoundrel who wants to bar you from every avenue of social, professional and industrial life? Ignore the assassion whose propaganda of slander would brand you with infamy in the community or drive you in ignominity from it?

No—no! The way to fight the damnable conspiracy is to crush it, as you would a viper beneath your heel. Give no quarter to the un-American thing at the caucus or at the polls. And smite to the dust any boss or party that contemptibly panders to the demands of those political brigands.—Union and Times

Dick Middleton who was arrested in Bozeman, a few days ago, a number of wagon loads of stolen goods having been found in his possession, has occupied no less a position than that of treasurer of the large A. P. A. lodge. Among the hundreds of articles taken from him and now in the possession of the Sheriff, was the treasurer's book of the A. P. A. lodge, with the amount of back dues and fines owed by each member, and their standing in the order. The close secrecy guarding the names of members has caused a sensation in Bozeman entirely aside from the question of robbery. There has been a total collapse of some prominent buisness men; who had strenuously denied membership in the order, when confronted with the book, and asked to pay up their back dues or to explain the reason of the significient words "No good," which appeared after numerous names. Middleton will probably be "blacklisted" on the book of the A. P. A. hereafter.—Northwestern Chronicle.

The Fact and the Reason.

How much is appropriated annually from the United States Treasury for missionary purposes and which religious sect gets the greater share, and what per cent. of this appropriation?

P. W. C.

Not a cent. The Government appropriates certain money to pay for the education of various Indian children living where there are no governmental schools. We believe that the Roman Catholic schools get

a large percentage of this sum, because they educate most of the Indian children. The system is to be ended on June 30, 1897.—New York Sun.

LOVE OF GOD.

"God is love; and he that dwelleth in love dwelleth in God, and God in him." The Apostle St. John tells us that not only does God love us, but that He is Love. And in no greater way has he manifested this to us than by sending his only Son to redeem a fallen race. God so loved the world as to send his only-begotten Son. He came to us through love, that by love we might rise to him; the height whence we had fallen by Adam's sin of disobedience could only be reached by the ladder of love.

All love consists in the union of the lover with the beloved. So love of God consists in our union with him; we are, as St. Peter says, "made partakers of the divine nature"; we are made the "sons of God." When such an offer is made to us by our Creator and Lord—when rewards indeed are promised, if we will only come to him and ask his favors, how is it that we hesitate?

Not Good For a Healthy Man.

"I don't use alcohol at all in my practice," said Dr. G. H. Steger. "I used to use it, but my observation has been that other drugs do the same work without the harmful results. Alcohol overstimulates the heart and tears down the cellular tissues of the system, besides causing other deleterious effects. The use of alcohol is simply a superstition among physicians. They have used it so long that they think they always must. I am not a total abstainer, but that only shows that I take better care of my patients than I do of myself. It is not good for a healthy man to drink, but sometimes folk like myself do things which had better be left undone. I have seen patients in hospitals made absolutely drunk by their physicians."—New York Voice.

Saturday, August 15th, the Assumption of the Blessed Virgin Mary, is a Holy-day of Obligation.

A LITTLE BOOK.

Only Eight Pages, but a Very Rare Literary Curiosity.

On the steamship Spree, which arrived a few days ago, there was imported a thin little volume of only eight pages, the appraised value of which was $2,000. The booklet is a Latin translation of a letter written by Christopher Columbus giving a report of his discovery of what he supposed to have been only some islands off the coast of India. Stephen Plannck, a printer, of Rome struck off a few copies of the translation in 1493. Not all of these are now to be found.

In the Barlow sale of Americana, at the American Art galleries in 1889, a copy of the Plannck edition, identical with the one that came on the Spree, was sold to Brayton Ives for $2,200.

There is a dispute among the authorities as to whether or not this little book is one of the first two printed reproductions of the Columbian letter. Mr. Eames of the Lenox library says that no two authorities agree as to the priority of date of the publication of Columbus' report.

Harrisse stoutly maintains that this Plannck edition is the third appearance of the letter, while R. M. Major of the British museum advances arguments, said to be both logical and weighty, to show that it is the first. Ellis, in the Huth catalogue, claims that Major has proved this impression to be the first. John Russell Bartlett also placed this particular edition first in the John Carter Brown library.

But, however much the antiquarians may disagree among themselves, there is no doubt as to the great value of the book, which is printed in clear type on heavy paper. The dimensions of the pages are 7 1-16 inches "full" by 5 3-16. Some of the leaves have a watermark, the device being a pair of scales. If printed in The World, the letter would occupy about a column and two-thirds.

The binding of the $2,000 copy is a full blue crushed levant morocco, with a double of red levant. The binder is Thibaron-Joly of Paris.

The first sentence of the "foreword," or preface, is as follows:

"Epistoa Christofari Colum: cuæ itas nostra multu debet: de Insules Indie supra Gangem nuper inventis."

Translated, the "foreword" entire reads:

"Letter from Christopher Colom: to whom our age oweth much; concerning the island of India beyond the Ganges recently discovered. In the search of which he was sent under the auspices and at the expense of the most invincible Sovereigns of Spain, Ferdinand and Isabella; addressed to the most noble lord Gabriel Sanchis, Treasurer of the most serene monarchs; which the noble and learned man Leander de Cosco translated from the Spanish idiom into Latin.

DEATH OF H. J. McCORMICK.

Henry J. McCormick, the eldest son of the late S. J. McCormick, religiously and peacefully passed from this earth to his eternal home last Friday, the 24th of July, 1896. The funeral services were held last Sunday at St. Mary's Cathedral at 1 o'clock. The remains were laid to rest in Holy Cross Cemetery in the family plot beside those of his honored father. The Gentlemen's Sodality, of which he was a member, held services of the Office of the Dead, in their chapel, Monday evening last.

Mr. McCormick was a native of Portland, Oregon, and in his 42nd year. A widow and two children, a mother, four brothers and two sisters mourn his loss. May his soul rest in peace.

The A. P. A.'s and the "Green" Color.

Members of the A. P. A.'s, in both the men's and women's councils, were censured for the following terrible offences against the rules:

Young man for courting a girl named Green.

Young lady who wore a dress of that color.

Man who turned green with jealousy.

One who allowed the grass to grow in his yard.

For singing "See that My Grave is Kept Green."

Who painted his house that color.

For getting sick from eating green fruit.

Woman of that name for not getting married.

Wearing a shade of that color over the eye.

For wearing green spectacles.

Those that live on Green street were ordered to move.

Swimming in the green water of the bay.

Reading a book with a green cover.

Putting a green stamp on a letter.

Riding in a street car of that color.

Using soap of that color.

Wearing socks of that kind.

Listening to "The Wearing of the Green."

Eating green onions.

Arrested by an officer of that name.

Man lately arrived for being "green."

For using greenbacks.

Miss M. Slattery, Modiste, Room 131, Murphy Building.

A TRIP ON THE EL BELMONT.

BY NENA C. SCHOEPS.

SEVERAL girls, having spent a happy week's vacation near the Latural Falls, boarded the steamer El Belmont in order to return home. Walking up and down the deck, Helen noticed a bit of paper flying about.

"I wonder what it can be," said Helen curiously, as she picked up the piece of paper. "Oh!" she exclaimed, "it's a rare stamp. I think this was issued in New Haven a year before the general government began issuing postage stamps."

"I wonder if it is worth much," timidly asked little Mary.

"It is said," explained Josie, "that the early New Haven stamps are valued at $2,500."

"There are other rarer and more valuable stamps," continued Helen; "for example, the issue of the Confederate States."

"Those of Moldavia are valuable, too," interrupted Daisy, "and the first issue of the Hawaiian Islands. The issues of the cities of St. Louis, Millburg, Baltimore and Brattleboro are worth from $100 to $1,500, and are much prized."

"Yes, you are right," remarked Josie, "but you have reference to each according to the variety and peculiarity of the dies from which it was printed."

"Among the rarest stamps in the hands of the philatelists," continued Josie, "is the first issue of British Guiana and Mauritius."

"Another very rare stamp," explained Gertie, "is the Connell variety, which is a series issued by the Postmaster General of New Brunswick."

"Are not those the stamps," asked Mary, "that the home government ordered to be destroyed?"

"You are correct," answered Gertie.

"Papa told me," said Mary, "that the first postage stamps were issued by Great Britain in 1840."

"And what country came next?" questioned Florence.

"Can you tell me, Mary?" asked Helen.

"Yes, I can," answered Mary. "Brazil came next, in 1843, Switzer-

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land issuing in the same year. In 1844 other countries began issuing stamps."

"Who knows the history of stamps of the United States?" asked Josie.

"From 1845 to 1847," said Helen, "several cities in the United States issued stamps of their own to prepay postage on the mails. In 1847 the United States began to issue stamps, consequently the local stamps were withdrawn from circulation. The different designs on postage stamps alone make them interesting. Every one of you, I am sure, recollects the recent issue of Columbian stamps, with representations of events in the discovery of America."

"Yes, indeed," interrupted Florence.

"As a rule," continued Helen, "the United States stamps bear the heads or busts of prominent statesmen, but other countries do not adhere to that rule."

"Oh! yes," exclaimed Daisy. "Don't you remember, Gertie, our teacher told us before vacation that the stamps of Afghanistan bear a tiger's head; China, a dragon's head; Liberia, an elephant or a rhinoceros; Australia, a swan; New South Wales, a bird of Paradise and an ostrich?"

"Can you think of any more?" asked Josie.

"Yes," replied Daisy, "the stamps of New Foundland bear fishing smack, seal and cod fish; Canada, a beaver; Japan, a peacock; India, a square block; Perak, a bounding tiger; Panama, a map of the isthmus; Mexico, a ship, stage-coach, burro, railroad train, peon; Victoria, a queen on her throne; Chili, Columbus landing; Nicaragua, Columbus landing on Cat Island, and New South Wales, a map of Australia."

"Now I remember," exclaimed Florence. "Papa told me once that the early stamp of Moldavia has for a design the rude head of a bull, surmounted by a star resting on a hunter's horn. The internal revenue stamps of Mexico, dated 1880, have in the center a portrait of Iturbide, surmounted by an eagle standing on a cactus with a snake in one claw and its mouth."

"The collecting of stamps seems to have passed the fad period and has become a science," remarked Helen. "Men of wealth, culture and education are engaged in collecting rare stamps, and large firms, dealing exclusively in postage stamps, have sprung into existence."

"I heard that the richest collector in the world is M. Philip L. R. von Ferry, of Paris," interrupted Mary, "he has a collection worth $1,000,000."

"Girls, did you hear the whistle blow for the landing?" asked Daisy.

"We can't be that far, can we?" inquired Josie.

"Get your things ready, girls, so we can leave the boat," exclaimed Gertie.

An hour later found the happy party in Helen Cleveland's parlor still discussing the stamp subject.

WHAT I HAVE.

I've only few square feet of ground
But oh I have the sky,
And all the wondrous picture 'round
That wealth nor fame can buy!

My cot is of the humblest kind,
I have no carven door;
I have God's breezes and flow'rs
E'er given to the poor!

The morning glory is the lace
That veils my window frame;
The smile of heaven all the grace
Or honor I can claim!

And yet I riches have and power,
Heirs of that grander birth
That soon will crown the humble hour
Of all the poor on earth!

—Womankind.

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"BRAVEST DEED I EVER SAW."

Under the above title Lady Henry Somerset contributed a pathetic story to the March number of *Pearson's Magazine*.

The scene is laid in a boulevard in Paris, where a Sister of Mercy is walking with some children.

The little Sister listened for a moment and then, turning to the flower woman, she asked:

"Of what are they frightened? Is it a runaway horse? Keep close to the parapet, my children."

"No, no, Sister," said the woman, gathering up her pots and drawing them closely around her; "they say there is a mad dog."

"A mad dog! A mad dog! Will he bite, ma sœur, will he bite?" cried an elder girl. "Will he come our way? I remember on our farm a boy was bitten and he died. Oh! ma sœur, hasten, hasten! Where can we go to escape so terrible a fate?"

Presently the crowd began to thicken and two or three panic-stricken women came running down the boulevard.

"He comes," they cried; "the police have been unable to cope with him. He is biting right and left. 'Nom de Dieu,' we shall none of us escape!"

"What imbeciles women are!" shouted a burly man, as he hastened his footsteps and made for the nearest bridge.

The crowd has almost dispersed; it took but a moment to drive them panic stricken from the street.

The Sister hesitated. Around her clung the tiny children, too young to be able to run with any speed and too numerous for her to be able to disperse them quickly. And then a little cloud of dust and a speck on the horizon of the long boulevard—a speck that grew and grew until in an instant a dog came towards them, his tail between his legs and white froth hanging from his mouth. It seemed as if the animal was more frightened than the human beings who had fled before it.

Almost before it reached the place where the children stood it began to snap right and left and then dashed towards the pavement.

The little Sister stood for a moment, and then as though a sudden inspiration came to her, without an instant's hesitation she went straight to meet the dog as it approached.

The animal ran towards her, yapping and snapping and snarling as it came. Down bent the gray figure and the wide white cap as she knelt upon the flagstones, and after a short, fierce struggle two plump little hands were forced down the animal's throat.

Two gendarmes, puffing and heated from a long pursuit, came where she was, and when they saw her action the men turned pale and murmured under their breath: "Elle est perdue!"

The Sister looked up into their faces; the color had gone out of her round cheeks; she was almost as white as her cap.

"Save the children," she said; "save the children."

But their answer was a heavy blow from the back of a sword on the head of the animal, which fell dead at their feet.

The crowd gathered round with that wonderful celerity with which men and women will collect when danger is over.

"What heroism!" said the men.

"What courage!" said the women. "Ah, for that the little Sisters are unsurpassed."

But the sturdy form swayed a moment and then the little bleeding hands were clasped together as she leaned upon the parapet for support.

A fiacre soon drove up and the nun was taken to the nearest hospital.

The hospital nurse told Lady Henry Somerset the end:

"Ah, the little Sister! It was the bravest thing a women ever did; or, for the matter of that, a man, either. She lay here so quiet when her hands were dressed and so faint, and the doctors would not let her move, because they wanted some days to elapse in order to see what effect the virus had taken. She was so patient and yet so gay, she made all the sick people in the ward smile—it seemed like God's sunshine when she was there. But the convulsions took her on the fifth day, and again and again they racked her poor little body until it was a l ving death to behold her.

"After the paroxysms she would look up and say: 'I am glad I saved the children; such young lives, so much before them, so many to love them.' And in her hands, all trembling still and bound because of the wounds, she would hold her beads and murmur her prayers until the terrible convulsions seized her again. But the suffering was not to last, for the good God knew that she could bear no more and she went to her reward."

"I suppose people never feel so much like angels as when they are doing what little good they may."—Hawthorne.

"There is some reason to believe that in about six months more the letters A. P. A. will stand for 'all passed away.'"—The Ledger.

A Woman Invents a Fireman's Cap.

Mrs. John H. Miller of this city has invented a wonderful fireman's cap. Mr. Miller put on the cap and entered a smokehouse so densely filled with smoke that it was impossible to go near the door without protection and there remained 35 minutes, with no possible chance of getting air from the outside. A fireman connected with No. 1 company entered the smokehouse without the contrivance and remained eight seconds before coming into the fresh air, half suffocated and gasping for breath. It was then that Mr. Miller tried the invention, and it worked like a charm.

The cap is made of fine strips of asbestus conformed to the shape of the head. It is held fast in place by a rubber band, making it airtight. Its weight is only 16 ounces, and it is so constructed as to enable a person to carry it on the arm without inconvenience. There is a strip of mica before the eyes, so no inconvenience is suffered in this respect. A silk sponge, through which no smoke can enter, but which permits the ingress of air in plentiful quantities, fills an aperture for the mouth, and when properly adjusted the cap is so simple that its efficacy is apparent at a glance.

When it is understood that firemen are unable to remain in a smoking building longer than three or four minutes at a time, an invention of this character, which enables a man to grope about in a stifling atmosphere for an hour, certainly reduces chances of losing life through suffocation to a minimum.—Syracuse Standard.

Cold Air Treatment For Consumption.

The benefit derived by consumptives from inhaling cold air has suggested a course of treatment which is being tried in German sanitariums. The patients are kept in rooms into which refrigerated air is pumped. They remain in these rooms almost all of the time, only going out as a sort of pleasure excursion. It is claimed that improvement is noticeable almost immediately, and that the chances for recovery are greatly increased. The cold air seems to remove the cough, reduce the temperature, arrest all tendency to night sweats and improve the appetite. A number of cases upon which experiments have been made are rapidly improving, others have been shown some gain, and no one seems to be any the worse for this form of treatment. It has in every instance arrested many of the worst symptoms, and so marked is the improvement that those who have been under treatment are greatly encouraged. As it is possible to supply very cold air in any climate, there is reason to hope that sanitariums of this kind will spring up all over the land. Whether it is that the tuberculosis germ will not live and flourish in a cold atmosphere or whether the system rebuilds faster than the germs can destroy is a problem for sci-

entists to elucidate. Certain it is that this kind of treatment has a bright outlook, and a large number of patients will try the experiment of cold air inhalation.—New York Ledger.

To Save the Lagoon of Venice.

A great engineering work of immense importance to the city of Venice has just been completed. Fifty-eight years ago, in order to prevent the damage caused by the occasional overflowing of the river Brenta, the Austrian government, on the recommendation of the celebrated engineer Paleocapa, carried out certain works by which the mouths of that river were carried into the Chioggia lagoon, some distance south of their original outlet. Since then the alluvium brought down by the river has threatened to convert a portion of Chioggia lagoon into a fever breeding swamp, and also to cause serious damage to the whole Venice lagoon by silting.

It was accordingly decided to construct a new channel for the Brenta 16 kilometers in length, giving the river a direct outlet to the sea near Brondolo, still farther south. The scheme, which was estimated to cost 8,000,000 lire and was begun in 1884, has now been brought to a successful conclusion. The new channel, by means of the subsidiary canals, also provides a fresh outlet for the Bacchiglione and other rivers formerly flowing into the Venice lagoon. —London Standard.

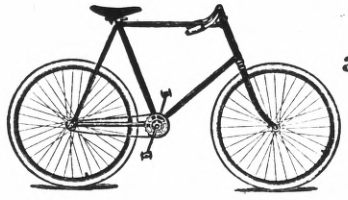
Hotel Life Here and Abroad.

Major Edgar A. De Bernales, editor and proprietor of the London Hotel World, who is now in this country, has this to say of American hotels: "You can live at a London or Paris hotel much more cheaply than at an American house and get better quality and more quantity of food. You do not practice in this country the science of economy. Tons and tons of good, valuable meats and breads are dumped daily out of the back doors of hotels in America, while we in London or England waste pounds. You can get a better meal for 30 or 40 cents at a Paris restaurant than is served you at the leading American hotels for from $1 to $1.50. The French know how not to waste."

The Rise and Fall of Old Hutch.

There is now living in Chicago a man who frequently contested the wheat market with Ed Pardridge and usually defeated him. This man is called Old Hutch. When he forced September wheat up to $2 a bushel and held it there while the boys stepped up to his office and settled, he was regarded as the giant speculator of the age, but the last we heard of Old Hutch he was selling wedges of pie for 5 cents and shoestrings two for 5 cents.—Buffalo Post.

In all the 45 states of the Union there are 447 electoral votes.

One of the prime  advantages claimed by

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"To him who hates religion, to him who has not within himself the consciousness of his dignity as man, to him who knows not how to honor his country by his intellect and his morality, to him who is a disrespectful son and a bad brother, to him who, although he may be the most fascinating of men, by the charm of his appearance and of his manner, by the elegance of his language, by the variety of his accomplishments, and even by a sort of generous enthusiasm for all that is noble and good—to him, I say give not the title of friend. If he should manifest the warmest affection for you, still give him not your friendship. The qualities which are desirable in a friend are only possessed by the man who is really virtuous."

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CRYSTAL BATHS . . .

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CONDEMNED.

The so-called "American Catholic League," which was founded lately to fight the A. P. A., has been distinctly disapproved of by Cardinal Gibbons. A meeting of this association was held in Baltimore, at which its President had the temerity to say that the "American Catholic League" was a secret organization, but not an oath-bound one. "If it were oath-bound," he added, "we should not have the approval of Cardinal Gibbons, as we have." The Cardinal's attention was called to this statement, and the Rector of the Cathedral gave out the following:

"The Cardinal wishes to be understood as in no way approving any secret organization, political or non-political, within the Church or without. He believes that it is the duty all to concur in electing to office the best men, irrespective of their religious convictions, and that no man should be debarred from offices of public trust or private confidence because of his religious professions."

This clear and concise statement of the Cardinal reaches the marrow, says the Pittsburg *Catholic*. An organization as this purports to be must be stamped out at once. There is a mighty difference between the Catholic politician and the political Catholic. The latter we don't want —have no need for. He is a hindrance—hiss him out of the camp.

Was It You?

There was somebody who said an unkind word which hurt somebody else. Was it you?

There was somebody who was thoughtless and selfish in his manner and mode of living. Was it you?

There was somebody who found nothing but faults in the belongings of his friend. Was it you?

There was somebody who borrowed a book, and kept it for months. Was it you?

There was somebody who never stopped to think who was hurt by the sarcastic word. Was it you?

There was somebody who, day in and day out, never did anything to make anybody else happy. Was it you?

CATHOLIC CHURCH BULLETIN

PUBLISHED MONTHLY BY **PACIFIC CALENDAR COMPANY**

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A limited number of advertisements of responsible firms inserted at cheap rates.

Hang Up An Accident Card.

The following guide for first aid to the injured we take from the *Boston Traveller*:

If poisoned, take mustard or salt, tablespoon,
In cup of water, and swallow right soon.
For burns try dry soda, and wet bandages, too;
If blistered, then oil and dry flannels will do.
In children's convulsions, warm baths are the rule,
(With castor oil dose, too,) not keep the head cool.
Give syrup of ipecac when croup's in store;
For fainting, stretch patient right out on the floor.
To soak in hot water is best for a sprain,
Remember the rule and 'twill save you much pain.

A French missionary, after having preached a sermon on hell, was accosted by one, who imagined himself to be an infidel, with the question: "Well, sir, shall we be boiled or roasted in hell?" The priest looked sharp at the interlocutor and replied; "You'll find it out." The poor fellow did not wish to take the risk and became a convert.—Southern Messenger.

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HOW THE APOSTLES DIED.

Only St. John Died a Natural Death, and He Suffered Torture.

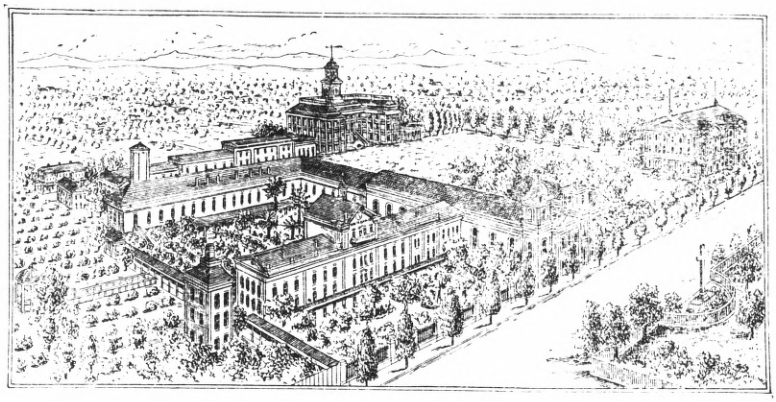
St. Matthew is supposed to have suffered martyrdom or to have been slain with a sword in Arabia Felix. St. Mark was dragged through the streets of Alexandria in Egypt until he expired. St. Luke was hanged upon an olive tree in Greece. St. John was put into a caldron of boiling oil in Rome, but escaped death. He afterward died a natural death at Ephesus in Asia. St. James, the great, was beheaded at Jerusalem. St. James, the less, was thrown from a pinnacle or wing of the temple and then beaten to death with a fuller's club. St. Philip was hanged up against a pillar at Hieropolis, a city of Phrygia. St. Bartholomew was flayed alive by the command of a barbarous king. St. Andrew was bound to a cross, from which he preached to the people until he expired. St. Thomas was run through the body with a lance at Caronadel in the East Indies. St. Jude was shot to death with arrows. St. Simon Zealot was crucified in Persia. St. Matthias was first stoned and then beheaded. St. Barnabas was stoned to death by the Jews at Salania. St. Paul was beheaded at Rome by the tyrant, Nero. St. Peter, or Simon Peter, according to the tradition of the early church, was crucified at Rome about the same time as St. Paul.

A Catholic Gold Plank.

"If Catholic education is the 'gold' plank of our platform, let us remember that we can never make a compromise with any baser metal, however specious the arguments adduced in its favor," were some of the Bishop's words to parents at a school closing last week.—Providence Visitor.

Oh, He'll Find It Out.

Colonel Bob Ingersoll is pretty level headed about some of the burning questions of the day, but there are those who insist that he is not posted on the burning questions of the future.—Sioux City Journal.



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REV. JOSEPH RIORDAN, S. J., President.

SEQUERE ME.

In the stillness of the night time,
When darkness binds us in
And the tired heart is wearied
With the clang of the worldly din,
A sweet voice says within:
Sequere me.

When the troubled mind is reeling
By the pain of sorrow's dart,
Crushed and broken by the failings
That are of life a part,
The voice speaks to the heart:
Sequere me.

In the flush of early manhood,
When life is all aglow,
Whilst the smiles of syren pleasure
Gilds the sombre face of woe,
A voice says soft and low:
Sequere me.

'Midst the joys, howe'er bewitching,
That inebriate and fill,
'Midst the grandeur and the wonders
That delight the heart and will
Comes a gentle voice and still:
Sequere me.

In the bustling, busy daytime,
'Midst the flurry and the go,
Even here the voice steals on us,
Soothing gently words of woe
By its sweetness soft and low:
Sequere me.

The voice? 'Tis the voice of the Redeemer,
Bidding us in joy or loss,
Whether in the midst of pleasures
Or in the mine of worldly dross,
To shoulder the saving cross
Et sequere me.

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USEFUL RECIPES.

POTATO SALAD.—Small onions sliced and cold boiled potatoes, over which pour the simple dressing.

TRAVELING LUNCH.—Chop sardines, ham and a few pickles quite fine; mix with mustard, pepper, catsup, salt and vinegar; spread between bread nicely buttered. This to be cut crosswise, like jelly-cake.

DRESSING FOR SALAD.—Two raw eggs, one tablespoon of butter, eight tablespoons of vinegar, one-half teaspoon of mustard; put in a bowl over boiling water and stir until it becomes like cream; pepper and salt to your taste.

APPLE PUDDING.—Pare eight or nine juicy apples and core them whole. Put them into a pudding-dish half filled with water, cover closely and set into the oven until tender. Drain off the water, fill each apple with jelly, and season with any spice preferred. Let them stand until cold. Scald one pint of milk, into which stir one-half pound of macaroons pounded fine, a little salt, a tablespoonful of corn starch, three tablespoonfuls of sugar. Boil all together a minute or two, and when cool beat in the whites of three eggs, beaten to stiff froth. Pour over the apples and bake twenty or thirty minutes. Eat with cream.

TOMATO SALAD.—Twelve tomatoes peeled and sliced, four eggs boiled hard, one egg (raw) well beaten, one teaspoon salt, one-half teaspoon cayenne pepper, one teaspoon sugar, one teacup of vinegar; set on ice to become perfectly cooled.

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RICE PUDDING WITHOUT EGGS.—Two quarts of milk, half a teacup of rice, a little less than a teacup of sugar, the same quantity of raisins, a teaspoon of cinnamon or allspice; wash the rice and put it with the rest of the ingredients into the milk; bake rather slowly from two to three hours; stir two or three times the first hour of baking. If properly done, this pudding is delicious.

CROQUETTE.—Take cold veal, chicken, or sweet-breads, a little of each, or separately, cut very fine a little fat and lean of ham, half the quantity of the whole of bread crumbs, two eggs, butter the size of an egg, pepper, salt, and a little mustard. Knead like sausage meat, adding a little cream; form in any shape, dip in egg, and then roll in cracker crumbs; fry in lard until a light brown. Dry them in the oven. Celery or mushrooms are an improvement.

THE QUEEN OF PUDDINGS.—One and one-half cups white sugar, two cups fine dry bread crumbs, five eggs, one tablespoon of butter, vanilla, rose water, or lemon seasoning, one quart fresh rich milk, and one-half cup of jelly or jam. Rub the butter into a cup of sugar, beat the yolks very light, and stir these together to a cream. The bread crumbs, soaked in milk, come next, then the seasoning. Bake this in a buttered pudding-pan—a large one and but two-thirds full—until the custard is "set." Draw to the mouth of the oven, spread over with jam or other nice fruit-conserve. Cover this with a meringue made of the whipped whites and half a cup of sugar. Shut the oven and bake until the meringue begins to color. Eat cold, with cream. You may, in strawberry season, substitute the fresh fruit for preserves. It is then truly delightful.

LETTUCE SALADS.—Serve with simple dressing, and garnish with hard-boiled eggs. Lettuce, cold boiled potatoes, and cold boiled beets; potatoes in the center, beets next, and lettuce around the edge of the dish. Simple dressing.

To Stop Hiccoughs.

"A female patient presented herself at the Hotel Dieu, of Lyons, for a rebellious hiccough which had resisted all treatment for four days," says the *Medical Times*. "She was asked to show the tongue, and it was noticed that with the putting out of the tongue the hiccough ceased. The same thing has been since tried, and with success, in other cases. All that is necessary, apparently, is to strongly push the tongue out of the mouth and hold it so for a minute or two. It is also suggested now to try the same thing in suffocative cough, as whooping-cough and choking by irrespirable gases."

The man who says he is kept out of the Church by hypocrites is not influenced by them anywhere else. Business is full of them, but if he sees a chance to make money he does not stop for that. The theater is full of them, and yet he will go there and pay to look at them. Society is crowded with them, and yet he never thinks of becoming a hermit. Married life is full of them, but that doesn't make him remain a bachelor. Hell is full of them, and yet he is not doing a thing to keep from going there. He wants you to think he is trying to avoid the society of hypocrites, and yet he takes not a single step towards the only place in God's universe where no hypocrite can go, and by his conduct proves that he himself is the biggest kind of hypocrite.—Church News.

We are seldom worried about our duty to God until we get through with the world or the world gets through with us.

FACTS IN A FEW LINES.

The total capital invested in British railways is about £1,000,000,000.

The cinnamon gardens of Ceylon are said to have an area of 12,000 acres.

The public debt of New York city, not including the floating obligations, is $105,949,466.

Baltimore has property valued by the assessors at $300,000,000, and a public debt of $34,100,475.

Louisville is worth, in the judgment of the assessors, $91,050,000, and the city owes $8,818,000.

Detroit owes $2,177,433, but is well able to pay it, having an assessed valuation of $209,151,220.

If you wake with a headache every morning, try as a remedy the better ventilation of your bedroom.

Crazy King Otto of Bavaria imagines he is an animal, and, in a state of nudity, he is said to roam about on all fours in his palace.

There is but one factory in Japan where leather shoes are made. The natives, except about the court, wear sandals of straw or wood.

Cleopatra's Needle, on the Thames embankment, weighs 186 tons 7 hundredweight 2 stone 11 pounds and stands 68 feet 5½ inches high.

Bamboo pens have been used in India for over 1,000 years. They are made like the ordinary quill pen, and for a few hours' writing are very serviceable.

It is said that the empress of Austria is making a collection of cows. She brings one home from every foreign place she visits, and orders milk from different ones as her inclination dictates.

The natural food of the blackbird is berries, worms, insects, shelled snails, cherries and other similar food, and its artificial food lean fresh meat, cut very small and mixed with bread or German paste.

Few persons not engaged in horticultural pursuits in our country would believe that plants, seeds and bulbs are imported into the United States from Europe to the value of more than $1,000,000 annually.

The entire population of Prussia, which includes the provinces wrested from Poland, Denmark and Saxony, as well as the seized kingdom of Hanover, counted up for both sexes on June 14, 1895, 31,491,209.

In Poland, according to superstitious belief, each month of the year is under the influence of some precious stone, which influence is attached to the destiny of the person born during the course of the month.

Ex-Empress Eugenie, in her latest will, has constituted herself the godmother of all the male children born in France on the birthday of her son. The number amounts to 3,834, all of whom she has remembered in her will.

JOKES OF THE JESTERS.

Merritt—You look troubled, my dear. What is it that is worrying you?

Cora—You know what people are at summer hotels. As soon as women get too old to flirt there is nothing left for them to do but talk scandal. Already your attentions to me have been noticed and there has been so much talk that at last it has reached mamma's ears.

Merritt—But can't they all see that it is just an innocent flirtation?

Cora—How can they, my dear? You haven't explained to them.

Merritt—Explained to them? What do you mean? Do you expect me to post a bulletin stating that we are only making believe?

Cora—It is not necessary to go as far as that, my dear. Besides, you must remember that you have given them reason to believe that our love is serious.

Merritt—I? What do you mean?

Cora—I don't like to tell. You surely should be able to figure it out for yourself.

Merritt—Now don't be bashful. Just tell me what I am to do to show them that the whole thing is only an innocent little flirtation.

Cora—Why, my dear, let us become engaged.—New York Sunday World.

The New Typewriter.

She was a damsel fair to see,
With modern education,
And you would hardly think that she
Would follow man's dictation.

But she was skilled in taking notes,
Bank notes I mean as wages,
And often dreamed of women's votes,
As she wrote off fair pages.

She copied everything with skill,
Not plagiarism vapid.
She was not fast, say what you will,
Though others called her rapid.

Alas, she always dreamed of space,
Her life one long confinement,
Machinelike shut in such a case
And perfect in alignment.

Her young employer felt her charms,
Respect his passion holding,
He wished she'd fold him in her arms,
When she was manifolding.

At last he said with blushing face,
"Come to me, darling Venus,
As lawyers do. Let's close this case
And share the costs between us."

Then taking his short hand she sprang
To heights far grander, brighter,
He stopped the old one with a bang,
And got a new typewriter.

—Philadelphia Inquirer.

Bobby's Idea of Pyjamas.

As Mr. Woodby Sumday could not get a room at the hotel, he had been invited to stay over night at the cottage of his fiancee's parents. He had brought his grip with him, so he accepted the invitation gladly.

But things were somewhat crowded at the cottage, also, and he had to share the room of her little brother, Bobby.

"What a funny nightee Mr. Sumday wears!" said Bobby, the next morning at breakfast.

"What kind is it?" asked the father, foreshadowing fun.

"Oh, I dunno what kind erzactly," replied Bobby. "But you have to take it off twiced."—New York Journal.

Proverbs For the Times.

For wheel or woe.
A bicycle in the hand is worth two in the shop.
A rolling wheel gathers no moss.
Bicycle boots cover a multitude of shins.
Don't look a cheap wheel in the mouth.
If at first you don't succeed, bike, bike again.
A wheel in need is a wheel indeed.
The bicycle is an excellent slave and a bad master.
Dum wheelimus, wheelamus.
To bike is human.
The bicycle knows no law.
What cannot be biked must be walked.
The wheel is mighty and will prevail.
Don't ride a free bicycle to death.
A man is known by the bicycle he keeps.
There is no wheel without an exception.
A bicyclist is born, not made.
The apparel doth sometimes proclaim the bicyclist.
'Tis better to have biked and busted than never to have biked at all.
Bicyclists of a feather flock together.
Every wheel hath its faults.
A poor rider always quarrels with his wheel.
Love me, love my wheel.
Man proposes, the bicycle disposes.

—W. J. Lampton in Truth.

Woes of the Museum Freak.

"Yes," said the living skeleton; "undoubtedly I was worked."

The fat woman sighed sympathetically.

"In what way?" she asked.

"The four legged girl and I bought a tandem together, and now she monopolizes the wheel."—Chicago Tribune.

Alleged Prime Havanas.

Watts—Been reading anything about these Cuban atrocities?

Potts—No. I've got a box of them at home yet that my wife bought three months ago from an alleged smuggler.—Cincinnati Enquirer.

Into the System.

"I understand," said the new missionary, "that my predecessor was a stranger when he came among you."

"Yes," answered the native dreamily, "he was a stranger, and we took him in."—New York Press.

Success at a Bound.

"I understand, then," concluded the interviewer, "that your success was achieved at a bound?"

The india rubber man nodded his head gravely.—New York Sunday World.

Innocence.

Miss Scraggs—Yes, once when I was out alone on a dark night I saw a man and, oh, my goodness, how I ran!

Little Willie—And did you catch him, Miss Scraggs?—Household Words.

Should Stay Together.

Gobang—It seems to me that garment is too small for the baby.

Mrs. Gobang—But you must remember that it will shrink from washing.

Gobang—So does the baby.—Truth.

CALENDAR.

(Almanac and Calendar of the Apostleship of Prayer.)

AUGUST, 1896.

1. Saturday .....St. Peter's Chains.—Seven Machabes. *Devotion to Holy See*
2. **Sunday**.....**10th after Pentecost.** St. Alphonsus, Pp. D. F. (C. SS. R., 1748). *Pray for bad Catholics*
3. Monday.....Finding of St. Stephen's Body (415). *Pray for persecutors*
4. Tuesday.....St. Dominic, F. (O. P., 1221). *Daily rosary*
5. Wednesday..Our Lady of the Snow (366). *Filial trust in Mary*
6. Thursday.. ..The Transfiguration of our Lord. *Renewal of spirit*
7. Friday.....First Friday. St. Cajetan, F. (Theatines, 1547). *Pray for doubters*
8. Saturday.....B. Peter Faber (S. J., 1546). SS. Cyriacus and Comp. MM. (303). *Devotion to angels*
9. **Sunday**.....**11th after Pentecost.** St. Romanus, M. Soldier (258). *Christian courage*
10. Monday.....St. Lawrence, M. Deacon (259). *Suffer for Christ*
11. Tuesday ..... SS. Tiburtius and Susanna, MM. (286 295). St. Philomena, V. M. (300). *Confidence in saints*
12. Wednesday..St. Clara, V. F. (Poor Clares, 1257). *Love of purity*
13. Thursday ....St. John Berchmans (S.J., Patron of Altar Boys, 1621). *Pray for altar boys*
14. Friday.....Vigil—St. Eusebius (298)—(fast day). *Spirit of penance*
15. Saturday .... **Assumption of the Blessed Virgin.** (Of precept). *Rejoice at Mary's joy*
16. **Sunday**.....**12th after Pentecost.** St. Joachim, Father B. V. M. *Love of Mary*
17. Monday ..... Octave of St. Lawrence. SS. Liberatus and Comp. MM. (483). *Forget self*
18. Tuesday.....St. Agapitus, M. (274). *Perseverance*
19. Wednesday..St. Helen, Empress (328). *Love of the cross*
20. Thursday.....St. Bernard, Ab. D. (1153). *Love for Mary*
21. Friday .....St. Jane Frances de Chantal, W. F (Visitation Nuns, 1641). *Pray for nuns*
22. Saturday.....Octave of the Assumption B. V. M. SS. Timothy and Comp. MM. (180). *Crush human respect*
23. **Sunday**.....**13th after Pentecost.** Most Pure Heart of Mary. *Love of peace*
24. Monday..... St. Bartholomew, Ap. (71). *Virtue of patience*
25. Tuesday .....St. Louis, K. (1270). *Love of purity*
26. Wednesday. St. Zephyrinus, P. M. (218). *Respect priests*
27. Thursday.... St. Joseph Calasanctius, F. (Pious Schools, 1640). *Pray for children*
28. Friday .....St. Augustine, Bp. D. (430). St. Hermes, M. (132). *Pray for bishops*
29. Saturday .....The Beheading of St. John Baptist. St. Sabina, W. M. (119). *Avoid sinful occasions*
30. **Sunday**.....**14th after Pentecost.** St. Rose of Lima, V. (O. S. D., 1617). *Pray for America*
31. Monday .....St. Raymond Nonnatus (1240). *Pray for captives*

Explanation: The number after a Saint's name is for the year A.D. Bold-faced type denotes Holydays of Obligation.

Abbreviations: Bp.—Bishop; P.—Pope; M.—Martyr; W.—Widow; D.-Doctor.—O. P.—Dominican, O. S. F.—Franciscan; O. C.—Carmelite; Ab.—Abbot or Abbess. V—Virgin; F.—Founder; O.S.D.—Dominican Nun; S.J.—Jesuit; C. P.—Passionist.

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Dear Saint, who knelt in Bethlehem's cave;
In Egypt dwelt exiled;
Abode and toiled in Nazareth,
Guarding the Holy Child.

Dear One, whom God hath called "the just,"
Thy life from stain how free!
Behold our watchword is like thine:
Angelic Purity.

Oh, we've a warfare hard to fight
Against an evil power;
Dear guardian of the Holy Child!
Aid us each trying hour.

And gratefully we'll often kneel
Around thy blessed shrine,
And hold our Mother's beads and praise
With thee the Child Divine.

Margaret E. Jordan.

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St. Agnes' Church.

Location, Page St. and Masonic Ave. Rev. Wm. Kirby, Rector. Residence 1224 Haight street.

Mass on week days at 7:30 a. m. Masses on Sundays at 7:30 and 9:30 a. m. Sunday-school after 9:30 Mass. Rosary and Benediction at 7:30 p. m.

St. Rose's Church.

Location, Brannan street near Fourth, Rev. D. F. Nugent, Rector. Masses at 7, 8, 9 and 10:30 a m. Vespers at 7:30 p. m.

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St. Mary's Cathedral.

Location, n. w. cor. Van Ness Ave and O'Farrell street. Most Rev. P. W. Riordan, Archbishop; Very Rev. J. J Prendergast, Vicar General; Rev. P. C. Yorke, Chancellor.

Masses on Sundays and Holydays at 6, 7, 8, 9, 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 6 and 7 a. m.

St. Mary's Church.

Location, corner California and Dupont streets. The Paulist Fathers. Masses on Sundays and Holy Days at 6:30 a. m.. 7:30 a. m., 9 a. m. and 11 a. m. (Low Mass) with sermon. Vespers with sermon at 7:45 p. m. on Sundays. A five-minute sermon is preached at the three early Masses. Sunday-school is held after the 9 o'clock Mass. High or Solemn Mass is sung at 11 a. m. on Great Feasts. On week days Mass is said at 6:30 a. m. and 7 a. m. During Lent Masses are said on week days at 7 a. m. and 8 a. m. On the first Friday of the month Mass is said for the League of the Sacred Heart at 7 a. m. and there is also a devotional service with Benediction at 7:45 p. m. Confessions are heard on Saturdays, the Eves of Holy Days, on Thursdays before the first Friday of the month from 3 p. m. to 6 p. m. and from 7:15 p. m. until 10 p. m., every morning before each Mass, and by request at any time

St. Anthony's Church.

Location, Army and Shotwell streets. The Franciscan Fathers. Masses on Sundays at 6, 8 and 10 a. m. Week days at 8 a. m. Vespers, 7:30 p. m.

St. Bridget's Church.

Location, Van Ness Ave and Broadway street. Rev John Cottle, Rector.

Masses on Sundays at 6:30, 8, 8:45, 9:30 and 11 a m. Vespers, 7:30 p m., week day Masses, 6, 7 and 7:30 a m

St. Dominic's Church.

Location, cor. Bush and Steiener streets. Served by the Dominican Fathers connected with the monastery adjoining the church.

Masses on Sundays at 6, 7, 8, 8:30, 9:30 and 10:30 a. m. Procession of the Rosary Confraternity on the first Sunday of each month. Procession of the Holy Name Confraternity on the second Sunday of each month at 7:30 p. m. with sermon and benediction. Sermon and benediction at 7:30 p. m. Masses on week days at 6, 6:30, 7 and 8 a. m.

St. Peter's Church.

Location, westside Alabama bet. 24th and 25th streets. Rev. P. S. Casey, Pastor Masses in the church at 6, 7, 9, 10:30, a. m. on Sundays. On Holy Days at 6, 7 and 9 a. m. At 9 a. m. in St. Peter's Hall for school children on Sundays. At 9 a.m in in the church on Holy Days for children.

St. Ignatius Church.

Location, n. s. Hayes street near Van Ness avenue. Conducted by the Fathers of the Society of Jesus, connected with St. Ignatius' College.

Masses on Sundays and Holydays at 5, 5.30, 6.30, 7.30, 8.30, 9.30 and 10.30 a. m. Rosary at 7.15 p. m. Vespers, 7.30 p. m. Sermon and Benediction at 8 p.m. Masses on week days at 5, 5.45, 6.30, 7.15 and 8 a. m.; Rosary and other Devotional Exercises at 7.30 p. m. Gentlemens' Sodality at 7:30 a. m., Father Allen, S. J., Director. Ladies' Sodality at 7:30 o'clock a. m. on 3rd Sunday of month. Father Maraschi, S. J., Director. Boys' Sodality at 8:10 a. m., Mr. Butler, S. J., Director. Confessions heard at all times, in Sodality Chapel, Hayes street, entrance for men and boys.

St. Paul's Church.

Location, 29th and Church streets. Rev. M. D. Connolly, Pastor. Masses on Sundays at 7, 8.30, 9.30 and 10.30 a. m. Vespers, 7.30 p.m. Mass on week days, 7 a.m.

St. Boniface's Church (German).

Location, Golden Gate Avenue bet Jones and Leavenworth streets. Conducted by the Franciscan Fathers.

Masses on Sundays at 6, 7, 8 9 and 10:30 a. m. Vespers 7:30 p. m. Week days 5:30 7, 8. Holydays, 5:30, 7, 8, 9 and 10 a. m.

St. Teresa's Church.

Location, Tennessee street, bet. and Solano, Potrero. Rev. P. O'Co Pastor. Masses on Sundays at 7 an a. m. Vespers at 7.30 p. m.

Holy Cross Church.

Location, Eddy and Scott streets. Rev. John F. McGinty, Pastor. Masses on Sundays at 7, 8:30, 9:30 and 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 7:30 a. m.

St. Brendan's Church.

Location, n. e. cor. Fremont and Harrison streets. Rev. Jno. F. Nugent, Rector. Residence, 320 Harrison street.

Masses on Sundays and Holydays at 7.30, 9 and 10.30 a. m. Vespers at 7.30 p. m. Sunday School at 9.30 a. m.

Yglesia de Nuestra Senora de Guadalupe.

Location, n. s. Broadway street, between Mason and Taylor. Rev. A. M. Satandreu, Pastor. Residence, 908 Broadway street.

Masses on Sundays at 7, 9 and 10.30 a. m. Vespers, 7.30 p. m. Masses on week days at 6 and 7 a. m.

Star of the Sea Church.

Location, n. w. cor. Point Lobos and Eighth avenues. Rev. J. P. Coyle, Rector.

St. Joseph's Church.

Location, corner Tenth and Howard streets. Rev. P. Scanlan, Rector.

Masses on Sundays and Holydays at 6, 7, 8, 9 and 10.30 a. m., and at 9 o'clock in the hall for children only. Vespers at 7.30 p. m. Masses on week days at 6 30 and 7.30 a. m. Solemn Requiem Masses at 9. This hour can be changed for special causes. All arrangements for such Masses and for funerals must be made in due time at the parochial residence.

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St. Patrick's Church.

Location, Mission street bet. 3d and 4th Rev. P. Grey, Rector.

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Business hours, 9 to 11 a. m.; 2 to 4 and 7 to 8.30 p. m.

St. Francis' Church.

Location, cor. Vallejo and Montgomery Ave. Rev. J. Conlon, Pastor. Sunday Masses—7, 8.45, 9.30 and 11 a. m. (The mass at 9.30 being the Children's Mass. Vespers. Sermon and Benediction Sunday evening 7 30 p. m. Daily Mass—7.30 a. m.

St. James' Church.

Location, Twenty-third and Guerrero streets. Rev. P. Lynch, Rector. Order of Masses—6:30, 7:30, 9 and 10:30 a. m. Sundays; 7 a. m. daily. Childrens' Mass, 9 o'clock Sundays. Vespers and Benediction, 7:30 p. m.

Sts. Pietro e Paolo Church.

Location, Filbert and Dupont streets. Rev. Raphael de Carolis, Pastor.

Masses on Sundays at 7, 9, 10:30 a. m.

All Hallows' Church.

Location, e. s. Susquehana street, near Railroad avenue, South San Francisco. Rev. P. Foley, Pastor.

Masses on Sundays at 7.30 and 10 a. m., and on week days at 7.30 a. m. Vespers at 7.30 p. m.

St. Charles Borromeo's Church.

Location, n. w. cor. Shotwell and 18th streets. Rev. P. J. Cummins, Pastor.

Masses on Sundays at 6.30, 7.30, 9 and 10.30 a m. Vespers at 7.30 p. m. Sunday School after 9 o'clock Mass.

Sacred Heart Church.

Location, e. s. Fillmore street, bet. Fell and Oak. Rev. Jas. Flood, Pastor. Residence, 550 Fillmore street.

Sunday Services and Holydays—Masses at 7, 8, 9, 10.30 a. m. Vespers at 7.30 p. m. Mass on week days at 7 a. m.

Mission Dolores Church.

Location, Sixteenth and Dolores streets. Rev. R. P. Brennan, Rector. Pastoral residence, w. s. 16th near Dolores street,

Masses on Sundays and Holydays at 6, 8, 9 and 10.30 a. m. Vespers at 7.30 p.m.

Notre Dame des Victoires (French).

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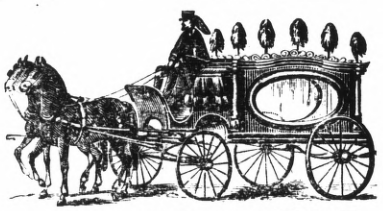

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